RELIGIOUS INTELLIGENCE

THE LENTEN FAST APPROACHING.

Ministerial and Church Movements.

A Rabbi on Balaam's Sophistry-Correspondence.

PROGRAMME OF SERVICES TO-DAY.

The Rev. Dr. J. Duffy, of St. Joseph's church, New York, will deliver the first of a series of le tures on Catholic subjects of interest this evening in the Church of Our Lady of Mercy, Brooklyn. The Rev. George J. Mingins will minister in the Pulton street church to-day at the usual hours.

Services at the usual hours to-day in the Russian snapel. A Russian quartet will sing in the Sciavonic language. The Rev. J. V. Saunders will preach this mora-

ing and evening in Willett street Methodist Episcopal church. Evening subject—"Snail We Know Bach Other There?" The Progressive Spiritualists, who meet in the

hall in Thirty-third street, near Broadway, to-day, will be instructed by E. T. Wilson morning Dr. Talmage will preach in the Tabernacle,

Brooklyn, this morning on "Universalism va. The In Allen street Presbyterian church to-day the

Rev. George O. Phelps will preach morning and evening.

The Rev. W. P. Abbott will preach this morning

and evening, as usual, in Washington square Methodist Episcopal church. "The Priesthood-Who are They?" and "My Neighbor-Who is He?" will be asked and an-

wered to-day by Dr. Holme, in Trinity Baptist

The Rev. W. H. Dunnell will minister this morning and evening in All Saints' Protestant Episco-

Professor Taylor, of Chicago, will address the Sphitualists, in Harvard Rooms, this morning and

Dr. A. C. Osborne will preach in the South Baptist church at the usual hours to-day.
"Common Life made Abundant by Christ" will be illustrated this evening in Beekman Hill Metho

dist Episcopal church, by the Rev. W. H. Thomas. In the Berean Baptist church, at the usual hours this morning and evening, the Rev. P. L. Davies will preach. Righteousness is Lite" will be discussed by

Rev. J. M. Pullman, in the Church of Our Savidur this morning. A sermon on "Good Manners" will be delivered in the evening. In Calvary Baptist church, this morning the

Rev. R. S. MacArthur will direct his people's atten. tion to "Jesus Only." and in the evening to "Displaying the Banner." Dr. Moran, in the Church of the Strangers will

speak this morning on "Prayer" and this evening "The Historic Development of Religious Truth." The Rev. D. R. Van Buskirk will preach at the

sual hours to-day in the Church of the Disciples of Christ. Dr. T. D. Anderson will preach to-day also in the First Baptist church.

Dr. Armitage preaches as usual, morning and evening, in the Fifth avenue Baptist church. "Roman Catholic, Greek and Protestant Worship" will constitute the basis of Rev. W. W. Angrews' discourse this evening in the Catholic

In Grace Baptist chapel this morning and evenmy the Rev. Robert Cameron will preach at the

usual hours.

The Rev. M. R. Forey will supply the pulpit of Plymouth Baptist church morning and evening. The Rev. S. R. Hamilton will, minister in the Bootch Presbyterian courch this morning and af-

"Eating and Drinking Damnation" will be deplored this morning by Rev. W. P. Corbit, who his evening will speak to the wickedest men and women in New York, if they will hear him, in Seventh street Methodist Episcopal church.

In Laight street Baptist church, this morning and evening, the Rev. H. W. Knapp will preach as

The veteran stage driver, warrior, evangelist and preacher, Rev. H. K. Stimson, of Kansas, will speak in Association Hall this evening and in Calvary Baptist church to-morrow evening.

usual, for the New York Presbyterian church. Services at the usual hours this morning and afternoon in St. Thomas' Protestant Episcopal

shurch, Rev. Dr. Morgan, rector. The Rev. J. B. Hawthorne will this morning adwise the Tabernacie Baptist church to do what their hands find to do with all their might, and this evening will show to young men the "importance of an intimate Acquaintance with the

in Zion Protestant Episcopal church, at the manal hours to-day, the Rev. John N. Galleher will At the Third Universalist church this evening

the Rev. E. C. Sweetser will compare and contrast "Universalism and Orthodoxy."

The Rev. C. C. Tiffany will officiate and preach,

this morning and afternoon, in the Protestant Enisconal Church of the Atquement. Service at lour o'clock this alternoon in Grace Protestant Episcopal church. At the First Baptist church, in Noble street,

Greenpoint, the Rev. D. Henry Miller, D. D., will preach this morning and evening.
In the Protestant Episcopal Church of the Resur-

eaction the Rev Dr Plage will preach this morning and evening at the usual hours.

The fifth lecture to young people by the Rev. S.
H. Tyng, Jr., D. D., will be delivered this evening

in the Church of the Hoty Trinity. Morning and afternoon service besides. The usual services in St. Ignatius' church to-day

will be conducted by the Rev. Dr. Ewer.
"The Theology of the Bench" and "The Sabba tarian Question" will be considered to day by Dr. Porteus in Elm place church Brooklyn

Divine services to-day, at the usual hours, in the First Reformed Episcopal churca. The Rev. W. T. Sabine will preach. Services also on Ash Yednesday morning.
"The Jeopardy and Security of Man" this even-

ing and "A Little Child" this morning will be conlered by the Rev. W. R. Alger in the Church of the Messiah. In the church of the Holy Sepuichre Rev. J.

Tattle Smith will officiate and preach to-day at the usual hours. Dr. Forbes will preach this morning and Rev Mr. Paige this afternoon in the Anthon Memorial

Protestant Episcopal church.
An unsectarian meeting of all who choose to atsend will be beld in De Garmo Hall this morning .

afternoon and evening.
In Firty-third street Baptist church the Rev. W. H. Pendieton will preach this morning and even-

Hev. Mr. Hepworth will speak in the Church of the Disciples this morning about "A Priend of Sin-mers," and this evening on "Right Motives."

"PRUDENTIUS" DEFINITION OF ULTRAMON-TANISM AND PAPAL INFALLIBILITY. TO THE EDITOR OF THE HERALD ;-

"Prudentius," in your issue of January 9, says, "The reptile press of Germany has had recourse the appellation of 'uitramontane,' in the nope of destroying its luduence on public eninion;" as if the rose would not "smell as

weet by any other name." The struggle for supremacy on the "Continent." ch the "familiar tactica" of Prince Von licals, and their "unscrupulous apologies for his me and foreign policy," well deserve the atten-

tion of the HER LD and of mankind as well. They are ce tainly painfully and ominously conspicuous in the tart and well written articles of "Prudennowever, than his mere play upon words, deeper than mere local nicknames, as the outgrowth of timited though intense partisanship. He should know that the term "ultramontane" has lost its local, though not its extreme import, by the amazing, yet oft recurring historic marvel, by which the minor absorbs the major, and a part gives tone, color, and even substance and form to

the whole. Revolution is the result of something deeper and more occult than the surface actors or expressions of the struggle. Revolutions, whether political or religious, whether the outgrowth of ancient or modern thought, are subject to inevitable law. Terms are thus intensified, and, while they may retain some of their local significance, the transition intensifies and enlarges their

meaning. "Prudentius" in his curious and learned attempt to define "ultramontane." He says:—"The word puzzies me; it is quite new to me." "You," ne further says, "designate them as a mischievous sect—an impractical faction." Who these ultra-

puzzles me; it is quite new to me." "You." ne iurther says, "designate them as a mischievous sect—an impractical faction." Who these ultramoutanists are in Europe and America it puzzles him to know distinctly, unless it be a very small fraction of the great Catholic body, whose lemper would lead them to advocate a crusace for the expulsion from Rome of Victor Emmanuel, or to push legitimate Catholic principles and doctrines to extreme and unwarrantable conclusions. Yet the transition of the term has been alstoric, and has developed juli-orbed Roman Catholicism, which is really only crystalized ultramoutanism. The term "ultramoutans, but iterally and doguastically represents the extreme factions and extreme doctrines as to the field See and papal dynity and prerogatives. Though always ready by crusades to push "the legitimate views" or Belarmin to extreme and unwarranted conclusions, they have ceased forever to be extreme send that the whole Church has assumed, formally, officially and dogmatically, precisely the ground which both extreme and faction once occupied; and by the inextreme and faction once occupied; and by the inextreme logic of events, and by the ormal deflutions of infallibility itself (?), ultramoutane, instead of being limited and local in its sad imp. rt, is now "ecumenical," or universal, in its asders spinification. The fearini claims with which an extreme laction harmlessly invested the Pope are now found out to be the legitimate investure of pontifical dignity. Just 2s this great Republic, for human good and in occience to the demands of human progress, now occupies the position of the extreme abolition school of humaniarianism and their extreme and ouce incendiary doctrines by revolution have not only received the sanction of organized law, but become the highest and most irrevocable expression of American nationality, so has Catholicism. by a revolution as redical and as real, though per apps less bloody, yet with only evil in its issues, become ultramoutanist in substance and in fact and

"PRUDENTIUS" ON GLADSTONE AND NEWMAN. TO THE EDITOR OF THE HERALD :-

The American public have now in print Dr. New man's reply to Ma Gladstone's "Expostulation, and this reply, for the great majority of Protestant readers, will be likely to be the only argument neard with any degree of interest or of patience by those who have prejudged the case as against

It is a remarkable document, not unworthy of the world-wide same of its venerable author, or or being his last utterance in delence of that creed for which he has sacrificed so much of this world's honor and happiness. English Protestants and English Catholics have been awaiting with equal anxiety the appearance of the "Letter to the Duke of Norfolk." What its effect has been in England we have yet to learn. But on reading the copious extracts published from the advanced sheets a week ago by one of your contemporaries I contess to a feeling of disappointment and pain. A letter which I had written under the first impulse of this feeling I withheld, however, till I could read Dr. Newman's pamphlet in full and carefully. Having suffered myself so keenly from hasty judgments formed on hearsay or most imperfect information, it would have been a crime in me to judge hastily one for whose genius and virtues I have enter-

tained lifeloag admiration.

Dr. Newman's pamphlet is now before me, and, after a most attentive perusal of it, I am impelled to bless him for this supreme service done to the cause of Christian truth and Christian civilization. once more proves how unsafe it is, in a mo-mentous doctrinal discussion, to judge of a writer's sense even by a lengthened extract, and without examining & anew in its place in the context. pefore and follows after it may bear a construction quite foreign to the author's true meaning and purpose. To know of a certainty what he means and what he is aiming at, one must, in common fairness, allow what precedes and follows to shed its light on the passage singled out for criticism or examination. I would, therefore, caution all of your readers who have been startled, like myself, by Dr. Newman's "who for years past have so conducted themselves as if no responsibility attached to wild words and overbearing deeds," neither to exait too much over the castigation administered to such as are wont to "stretch principles til they are close upon snapping," nor to be downcast, as if the great appropriate meant to strengthen the hands of Mr. Gladstone or throw blame on the Pope and his official counsellors. Some "officious advisers" come but not one line or word in the pamphlet from beginning to end warrants the conclusion drawn oy some that Dr. Newman meant thus publicly to consure the ultramontanes, properly so-called, or the great religious order, whose members have been foremost in upholding the doctrine of Papal infaiibility. The "officious advisers," the men of words and overbearing deeds," who "stretched principles till they were near snapping" are well known to be a few journalists in Europe and eisewhere, who, more Roman than untramontane Rome itself, have been ever egging on the Roman congregations and the Holy Father himself to the most un wise and duntimely measures. Thus the present editor of the Paris Unders, backed on the one hand by such antrustworthy extremists as Ronracher and Gaume, and on the other by sheralists like Padre Ventura and Jansenists like Abde Guettee, has for more than a quarter of a century been intriguing at Rome to obtain the traumph of traditionalism in philosophy as against the Jesuit system in favor of reason and science, and the condemnation of the use of pagan classics in Christian schools as against the Jesuit system in favor of reason and science, and the condemnation of the use of pagan classics in Christian schools as against thespot manieties of the Jesuits. The same quarrei which for years convised the Church of France and arrayed one-half of the bishops against the other had its tempest-in-bent of the ministure in our own country in 1849-50, when another semi-ecclesiastical editor traduced both the philosophical and classical teaching of the Jesuits. ping" are well known to be a few journalists in

le latter, consistent with themselves from The latter, consistent with themselves from their very origin, have always upheid the preregatives of the Papal See, and have been the
most strenuous advocates of the Pope's official inlatibility as well as the teachers of the most
inberal, complete and consistent theories concerning the use of reason in philosophy and the
greedom of the human will under the action of
divine grace.

Hence their fate has been, in the controversics
occasioned by the Council of the Vatican, to have
had for allies the very extremists who accuse
them of sacrificing authority to reason in philosophy, of having corrupted the youth of Christen-

bad for allies the very extremists who accuse them of sacrificing authority to reason in philosophy, of having corrupted the youth of Christendom for 550 years by paganism in education and of having in China and india made a monstrous alliance of heather rices with Christian occemonist. For these men the Jesuita themselves are not sufficiently nitramontane nor the Roman curia orthodox or pure enough. These are the men who think they serve Catholic truth by scattering while words broadcast among a creditious and ignorant people, and who think they glorily God and promote the cause of side religion by the "overbearing deeds" so repagnant to the traditional moderation of Rome and the soil-sacrificing devotedness of the sons of Loyola.

It is the utterances and publications of this extreme wing of the advocates of Papal intalindity, which before, during and after the Council of the Vatican, gave a color and a foundation for the the

trigues of Hohemlobe, Bismarck, Ollivier, and, to acream scient, of Guadstone himself.

Its were made responsible; for these, Hough again and again repudiated by their representative men, they are now suitering oblocuty, exile and the degree and the pudiated by their representative men, they are now suitering oblocuty, exile and the degree men they are now suitering oblocuty, exile and the degree men the grant of July, 1870, and many passages in Dr. Newman's pampiels.

These considerations will also help to a right spampiel.

These considerations will also help to a right spampiel.

These considerations will also help to a right spampiel.

These considerations will also help to a right spampiel.

These considerations will also help to a right spampiel.

The second of fully 1870, and many passages in Dr. Newman's pampiel.

These considerations will also help to a right spampiel.

These considerations will also help to a right spampiel.

These considerations will also help to a right spampiel.

These considerations will also help to a right spampiel.

The second of the proper that of inchession as defined, and the spampiels of the proper that of inchession as defined, and will also help to a right spampiel.

These considerations will also help to a right spampiel.

These considerations will also help to a right spampiel.

The second of the present in the way of a section as a second of the proper that of inchession as a second of the proper that of inchession as a second of the proper that of inchession as a second as a second of the proper that of inchession as a second of the proper that of inchession as a second as a second of the proper that of inchession as a second of the proper that of inchession as a second of the proper that of the proper that

Oblitions."
In speaking of "conscience" and the "Sylabus" In speaking of "conscience" and the "Sylabus" In speaking of "conscience" and the "Sylabus" In Newman charges Mr. Gladstone with missuaderstanding, mistranslating and misrepresenting the propositions condemned by the Holy see, precisely as I did in the HERALD of December 8. On Individual freedom and civil allegiance in their relations to the Fontifical authority your readers will find the assertions made by me through your columns not only confirmed, but explained and limitrated as only the foremost writer of the day could do.

ould do.

in conclusion, Dr. Newman's reply is a publication to be studied carefully and caimly. A serious and attentive perusal will cause the reader to praise where he might be at first disposed to blame. No Catholic, at any rate, can rise from it without a deep sentiment of intellectual satisfaction as well as of gratitude and admiration or John Henry Newman.

PRUDENTIUS.

MINISTERIAL MOVEMENTS. EPISCOPALIAN.

The Episcopal fund of the diocese of Maine mounts to \$19,988 with about \$600 more to be

paid in. Next Wednesday, being Ash Wednesday, begins

The Rev. J. W. Leek, of St. Michael's, Marblehead, Mass., has accepted an election to the rectorship of Trinity church, Gainesville, Fla., in connection with the charge of Grace church, Ocala, and the mission at Cedar Keys. He will enter upon his duties early in Lent. The Rev. M. M. Benton has accepted an election

to the rectorship of the church of the Nativity, Maysville, Ky.
The Rev. Lawrence H. Mills has accepted the

position of associate rector of the Protestant Epis-

position of associate rector of the Protestant Episcopal church in Florence. During his stay in Europe he has officiated as opportunity occurred, and during the last winter he had charge of the English church at Heidenberz.

The Rev. J. J. Norwood has accepted the rectorship of the churches at Fineastie and Buchanan, Bosetourt country, Va. and expects to enter upon his duties the 1st of March.

A sort of "Congress" like that which was held here before the last Episcopal Convention is to be held in London, February 17 and 18. It is for "prayer, praise and short addresses on spiritual subjects." The letter of invitation, which is general, has been signed by many of the leading Evangelical churchmen, including the Revs. Messis, E. Auriai, J. C. Ryle, C. D. Marston and E. Bayley.

BOMAN CATROLIC.

Bayley.

ROMAN CATROLIC.

There have been of late, in St. Louis, several conversions of some eminence from Episcopalian-lam, and among others of an Episcopalian minuster. He wiil probably become a priest.

Very Rev. Arnold Damen, Rev. J. Zealand, Rev. D. Niederkarn and Rev. V. Putten, or the Society of Jesus, from the Mission House of the Holy Family, Chicago, Ill., have just completed a very successful mission at St. Peter's church, Jersey City. The success of their labors is summed up in 7,000 communions, 26 converts from other or no denominations and 150 adults made their first communion. These missionaries have gone to Rondout.

The new Church of the Immaculate Convention, in Washington, D. C., will be dedicated next S The Very Rev. Dr. Chatard, rector of the American College at Rome, was one of the special preachers appointed to deliver the sermons for the Octave of the Epipalany in the Eternal City. The Very Rev. James Conion, of Cleveland, Ohio,

The Very Rev. James Conion, of Cleveland, Onto, is scriously iii.

The Jescuit Fathers in Jersey City will commence the erection of a semimary in that city during the present year. Several plots have been placed at their disposal for the purpose.

The monastery and church building of the Passionist Fathers at West hooken are at last completed. The old parochial church will be closed.

The system of holding conferences of the Catholic clergy, which was taken up for the first time in the diocese of Newark last Wednesday, is to be pursued in several other dioceses throughout the country. There is no movement yet on foot, however, for the establishment of canon law, as several of the obsides believe that such a movement would be premature.

METHODIST.

Hishop Wiley will attend the next session of the Newark Conference next month. The Bishop was formerly a member of the Conference.

The Rev. Alexander Craig, of Rahway, has gone to Florida, sick; Rev. George F. Dickinson, of Paterson, N. J., and Rev. S. H. Opdyke, P. E., of Newton District, N. J., are also prostrated. Rev. Dr. Pattison, of Philadelphia, is not expected to live, and Rev. W. L. Gray, of the same city, is also very low.

The First methodist Episcopal church at Rahway,

inve, and Rev. W. L. Gray, of the same city, is also very low.

The First Methodist Episcopal church at Rahway, N. J., is in the miost of a gracious revival. Conversions are reported this week:—At Hopewell, N. Y., 20; at Cooperstown, N. Y., 40; at Esopus, 26; at Norwich, N. Y., a great many, numbers not given; at Prattaville. N. Y., 56; in Twenty-fourth street, New York city, 59; Grace church, Philadelphia, 20; Green street, Phinadelphia, 60; Summerfield church, Philadelphia, 100; at Hancock street, New York city, 59; Grace church, Philadelphia, 20; The Newark City Mission will be absorbed next spring, and will lose its distinctive character.

The next session of the Hudson River Ministerial Association will be held at Hudson on February 3 and 9.

The Poughscepae District Conference will be held in the First church in Sing Sing, commencing on Tuesday, February 9, with a social reunion and collation at noon, and closing on Wednesday evening, the loth; Dr. Crawlord presiding.

An effort for the benefit of the Italians was begin at the Five Points Mission some time ago. There are now Sunday morning services to congregations of parents and children, and Bible classes of men and women.

A revival is in progress in the Zion Methodist Episcopal courch in Jersey City. The action of the pastor, Rev. Cyrus Oliver, in denouncing the conduct of two members of the congregation for levity during Divine worship has been indorsed by the congregation for the Upper Octarora Presbyterian church, Pa., and accepted a call to the First church, of Rahway, N. J.

The Rev. J. J. Pomeroy has resigned the pastorate of the Upper Octarora Presbyterian church, of Rahway, N. J.

The Rev. Joseph Beers has been called to the newly organized church of Whitestone, L. L.

The First Presbyterian church in the city of New Haven, Count, has been disbanded.

Rev. C. Oris Thatcher, of Troy, N. Y., has accepted a call to the Westminster courch, of Worthington, Minn.

The Presbytery of Westchester has voted in the negative on the overture of the General very low.
The First Methodist Episcopal church at Rahway,

cepted a call to the Westminster church, of Worthington, Minn.

The Presbytery of Westchester has voted in the
negative on the overture of the General Assembly
relating to the eldership.

Rev. Faguilieroy Songur, late of Newport, Ky.,
has received and accepted a call to the Seventh
Presbyterian church of this city.

Rev. H. M. Condon, late of Malone, has removed
to Watertown, N. Y.
Rev. Mr. Baldwin, of Plainfield, has received a
unanimous call to the pastorate of the Presbyterian church at Bound Brook, N. J., over which
Rev. Dr. Rodgers was pastor for forty years.

The young members of the Second Presbyterian
church of Jersey City nave organized an association for the mutual improvement of the young
carsw was elected President, Mr. A. R. Allon Vice
President and Mr. Menugh Secretary.

The membership of the Union Free church of
Jersey City, of which Rev. Dr. Eddrig mastor, has

here are enrolled and much interest is leit in the movement.

In view of the long continued financial depression of the country the Christian at Work calls upon the Excellency to proclaim a day of fasting and prayer throughout the land.

At Eimira, N. Y., the new counch in course of erection for the Rev. Thomas K. Beecher is to be one of the largest in the State. Mr. Beecher has been praching at the Opera House every Sunday evening, one cent admission being charged. The size of the andicace at this novel figure has been sufficient to cover expenses. Considering how many people there are who go to church and give only this inconsequential sum when the box is handed to them and how many there are who give nothing at all, but only blandly smile on the collector, would not this plan be a wholesome novelty to introduce elsewhere?

A Woman's Board of Missions of the Disciples of Christ has been organized.

Rev. Edward Beecher, D. D., will preach until further notice in the First Congregational church in Paterson.

The First Congregational church of Woodbridge, N. J. has engaged Rev. Mr. Holmes. formerly of

in Paterson.

The Pirst Congregational church of Woodbridge,
N. J., has engaged Rev. Mr. Holmes, formerly of
the Lee avenue church, Brooklyn, to preach for a
period of six months for \$1,000.

TEMPLE EMANUEL. BALAAM'S SOPHISTRY EXPOSED BY DR. GOTT-

Yesterday the Rev. Dr. Gotthell preached a practical sermon on the sophistry of Balasm in his conversations with the King of Moab, who cailed him to curse Israel when they came out of the wilderness toward their own land. The Doctor refreshed his hearers' minds with a brief recital of the leading events contained in that narrative. The King of Moab wanted to prevent the onward march of Israel, and he sought the aid of Balaam to hinder their progress. He reasoned that, if they persisted as they had done, they him and his people, as they had would devour others through whose country they had passed. Balaam entertained the messengers who had come from the Moabitish King, and God came to him and asked who these men were. Balaam told Him, and God said, "Thou shalt not go with them." When this word went back to the King he thought the rewards offered to Balaam were not large enough, and he increased his gifts and promises by the second set of messengers. But Balaam assured them that if the King of Mosh should give him his house full of sliver and gold he could not say or do contrary to the word of the Lord. But, nevertheless. Balaam coveted the rich gifts offered to him by Balak, and he went with the princes of Moab, but was met in the way by an angel of the Lord cause his way was perverse before God.

Considered as a record of events that actually occurred the narrative is interesting, but as a delineation of a class of men and of an infirmity to which human nature is liable, it is the product of a master hand in its minuteness of detail. We take the Scriptures as a book of religion. We incline our cars to

HEAR THE DIVINE MESSAGE the true power of the world's thought must be in this, that the Scriptures reveal to us our true selves and bring to us coming down to us. But the true power of the world's thought must be in this, that the Scriptures reveal to us our real bature. The Bible puts, as it were, its dinger on events that we don't like to see or hear about, and opens the wounds that we would have healed. What a wicked man Balaam was as we have known him in our boyhood days! What a stupid, bungling sort of man he was to involve himself in such disgrace and discomfiture! But if he was anything he was thever and specious, and he tried to outwit God by his eleveraess. Mark his enorts to stife conscience and at the same time to get the oribes offered for violating the ruth and the law of God. He thinks the second and the third time. He is a type of that class who, in the Scriptures, are stigmatized as scorners, but even scorners must praise God. If his first impressions were such as are ascribed to him then his sin was something appailing. Man is made bad only by his own agency, though he does not know this until he tries to rid himself of his sinul habits. Balaam's hips dropped honey and his mouth was like the honeycomb. How full of gold and silver also were his words, "If Balaak would give he his house till of silver and gold I cannot go beyond the commandment of the Lord." The Doctor referred to the difficulty or stiting in legislative halls and refusing to accept a check for \$5,000 or any other sum simply on the ground of moral principle. And here

BALAAM TRIED TO COMPRONISE WITH GOD and with principle. He tried to induce God to say yes, when He had said no. And do we not try the same species of sophistry with God, and seek to perspade Him that that is innocent which at first sight appears to be guilty? The Doctor therefore cantioned his congregation against taking the first steps in such acareer. Here was a man who saw the Lord with unveiled eyes, and yet he could not see the things that were right before him. His mind reveiled in the pleasures that awaited him, and he saw not him of this mind the leasures that awaited him, and he saw not him of the

that were right before him. His mind reveiled in the pleasures that awated him, and he saw not his own immediate danger. How marked is the perversion of this man who said of God, "He is not a man, that He should lie, neither the son of man, that He should repent;" and again declared of himself that he could not say good or had, save as the Lord gave him the word. And yet here we see him go through a process of mental and moral sophistry such as we sometimes behold in mor at our day in commercial, social and marital relations. Trespassers will be punished. A similar kind of sophistry was brought to bear upon our first parents in the Garden, but God will never interiere with the freedom of man made in his own image. If we could only get God to say yes, when he has said no, but He will not. We coax, we beg we prag, and these efforts being of no avail we push God and conscience out of the way and then try to gloss over sins that we have committed against them. We denounce Tyndall and Darwin and such men because they would materialize spiritual things. But there is a species of spiritualism in our midst—not the system of jugglery called by that term—which is eating out our spiritual line. It is told species of sophistry indulged in by Balaam. But to attempt or hope to deceive by such sophistry is like trying to chauge a criminal's character by substituting a gentleman's attire for his striped prison gain. Men of mark, of power by such sommarry is like trying to change a criminal's character by substituting a gentleman's attire for his striped prison gard. Men of mark, of power and of influence are found trying to do this thing and it becomes the cuty of religion to sweep away this covering of lies and show the temptation and the temptation and the temptation and the temptation and the semptation.

HOW SOME METHODIST PREACHERS SUFFER.

Rev. G. De La Matyr, Presiding Elder of Omaha district, Nebraska Conference, writes, January 28, from Fremont:—I attended a quarterly meeting January 16, where the pastor was not able to get to the meeting. He is a stirring, energetic godly to the meeting. He is a stirring, energetic godly man, and surprised all by his absence. A brother who was present said he slept with him ten days before, and found that, though his pants were thin and worn, he had no underclothes, no stockings, no mittens, nothing to wrap about his neck and ears, and no overshoes. As I came home to-day I found a letter stating my he was absent, ite attended a funeral on Wednesday before quarterly meeting; the day was very cold, and he frace his ears, fingers and one leg severely, and it is thought his ears will come off. He reports no increase of forty-five members during the lass quarter. What I have said of him is true of other ministers—they have not received above \$15 for the curient conference year. One family has not had a fire for four weeks, except such as they have made out of straw to cook. FATHER NEWMAN AT HOME.

A Special Herald Visit to the Oratory at Birmingham.

A Genial Reception by the Great Tractarian.

His Anathema of the Apostate Achilli.

How the Oratorian Fathers Live.

BIRMINGHAM, Jan. 2, 1875. As I left London the ground was thickly covered with snow, and the snow in this city is deeper and the weather colder than has been known for many years. The ground is in excellent condition for sleighing, but I am told that there are no sleigns. Still Birmingham has an air that is more American than English. This is observable in the thronged streets, the well-dressed people, and even the cabmen, who, while quite as independent as their confrères of New York, are far less insolent. I saw an instance of this in the respectful refusal of a cabby to drive two ladies through the streets on a mere sight-seeing excursion, he intimating that the heaviness of the ground gave the horses so much labor that he would only drive those perons whose errands were of a business nature.

A VISIT TO THE ORATORY.

My cabman did not object to the two miles' drive to the "Oratory." evidently thinking that my visit was one of "necessity" and not "mere pleasure." After riding through a very long and handsome street, composed of spacious villas in beautiful grounds, we arrived at the "Oratory," a great pile of buildings with an architecture of severe and even ugly simplicity. HOW THE FATHERS LIVE.

My call at the door is answered by a lay brother, to whom I handed my card for transmission to Father Newman. I am conducted by him through a long hall to a little room with a cheerful fire. In this room is the plainest confessional I ever saw, consisting of a screen, with a piece of lattice work in the centre, and having on one side a straw has sock for the penitent and on the other a chair for the confessor. On two tables tie several stoles, and a few pictures adorn the walls. In a glass frame is an illuminated letter. addressed to Father Newman by the Provost and Chapter of the Cathedral of Birmingham after the trial and conviction of the former for publishing a ibel upon the apostate priest Achilli, who, after being unfrocked and degraded from the priesthood in consequence of having been detected in the commission of a long series of outrageous crimes, was welcomed in England as "a great Protestant reformer" and began to deliver discourses against Roman Catholicism. Pather New man denounced him in a burst of the most terrible invective ever written in the English language. This was about twenty years ago, and so splendid is this philippic in its rhetoric, and so admirable a specimen of Father Newman's style, that I transcribe a portion of it for you.

NEWMAN'S ANATHEMA OF ACHILLI.

Ah: Dr. Achail. I might have spoken of him last week had time admitted of it. The Protestant world flocks to hear him, because he has something to tell. It is true; he has a scandal to reveal, he has an argument to exhibit. It is a simple one and a poworlul one, as far as it goes, and tis one. That one argument to exhibit. It is a simple one and a poworlul one, as far as it goes, and tis one. That one argument is himself; it is his presence which is the triumph of Protestants; it is the sight of him which is a Canonic's confusion. It is, indeed, our great confusion that our floy Mother could have had a priest like him. He sells the force of the argument and he shows himself to the multitude that is gazing on him. "Mothers of families," he seems to say, "genile maidens, innocent endiren, look at me, for. I am worth looking at. You do not see such a sight every day. Can say Church live over the imputation of such a production as I am I have been a focus of the production as I am I have been a focus of the production as I am I have been a focus of the production as I am I have been a focus of the production as I am I have been a focus of the production as I am I have been a focus of the production of such a production as I am I have been a focus of the production of the product

DR. NEWMAN'S POPULARITY.
For publishing these burning words Father Newman was indicted and condemned to pay a very heavy fine, for the fact of the libel being true made it more libelious. The amount of the fine was at once raised by his friends, and the letter above referred to was sent to him by all the Catholic priests in the diocese of Birmingham, as a testimony of their appreciation of his boldness and of their sorrow for the persecution he had suffered. A KIND RECEPTION BY THE VENERABLE PRIEST.

Father Newman soon appeared, and welcomed

years old, but his eyes are not dimned nor his natural strength much abated. He was dressed in a plain black gown reaching to his feet, and around his throat was that indescribable and wonderful collar with which those who have seen his photographs are familiar. My business with him was soon despatched, but he begged me to remain longer, which I was glad enough to do. He said that his health was good, although he was not very strong, and, in addition to his numerous and heavy labors, he had been writing HIS REPLY TO MR. GLADSTONE'S "REPOSTULATION," which was already at his publisher's, Mr. Pickering of London, a volume of one nundred pages. He had resolved at first not to attempt this work, for he feit that to do it thoroughly would require a volume. But he finally concluded that it was his duty to write this volume, and he had done it. I remarked that I supposed he had given the comp degrace to Mr. Gladstone. "On," he replied, with a smile, "it is nothing to the point what I may think I have done; the question is what others may think of my work. But Mr. Gladstone has made a very grave mistake, a glad error."

VOLUNTEER POLEMICS. wonderful collar with which those who have seen

Volumers rollenics.

We spoke of the many letters and pamphlets called forth by the expostulation, and he remarked that some of the writers had ragged unad-

wisedly and with too much basic into the confroversy. He was not at all surprised, he said, to hear that the tone of the most important American secular joudhal had been as a rule strongly condemnatory of Mr. Gladstone's pampniet. "They are, "said he, "so much fairer over there than they are here—they are apparently quite free from the bitter and traditional premotecs which blind the eyes of se many Englishmen."

THE INNER MAN REPRESHED.

Fearing that I was occupying too much of his time I again rose to depart, but he insisted on my having luncheon. I protested, out I had to yield, "Let me accempany you to the refectory," said he; "you must eat luncheon with me before you go." The refectory is a large, square apartment, with a lofty ceiling. On one of the walls is a great cruciffx; facing it a splendid portrait of St. Philip Neri, the founder of the Oratorians; in a niche is an image of the Virgin, and "ound the walls are portraits of priests and carcinals, who have been members of the Order, and in one corner is a little reading desk. Father Newman, to asseen the preparation of the luncheon, himself brought some dishes to the table. I told him I was distressed tq see him waiting on me, but he made a pleasant reply, and I offered my own services, so we see the table between us. He lold me the Oratory was established in Birmingham by, the order of Cardinal Wiseman, when he was Vicar Apostolio. The proper number of fathers in the house if twelve. In addition to their ordinary parish work they have a very large boarding school for boys, in which, besides the fathers, there are five masters employed. The Catholic population of Birmingham is about 28,000. The proportion of rists among them is not nearly so large as in Liverpool or Manchester.

MODERN SPIRITUALISM. "INQUIRER'S" SHARP REPLY TO THE SPIRITUAL

TO THE EDITOR OF THE HERALD:-

I do not wish to continue a controversy beyoud the limits of courtesy or profit; but this matter of Spiritualism has assumed such proportions that, to my mind, it invites attack and needs defence. A letter in your paper over the signature of "M. D." rather provokes me to a plain statement of facts and principles. I believe I have never denied the possibility or the probability of communication between the two worlds; but have simply asserted that these men who preof an unknown power within themselves do consciously and wilfully practise fraud on the community, and ought to be denounced as charla-tans and tricksters. I should be very sorry to give up what faith I have, that under the roof of modern Spirttualism certain phenomena have actually occurred which cannot be referred to known science; but I do contend, beyond all fear of contradiction, that Mansfield reads communications by holding them up to the light, because I have seen him do it, and because I can read questions in the same way; that and Foster do employ sleight-of-hand to perform some of the most remarkble results, because I have myself caught them in the act, and, further, because I can do the same things with the use of ordinary human agencies. If I can do what Stade and Foster do and explain how I do it, why am I called upon to believe that spirits do it for them while a little

skilful jugglery is sufficient for me? Your correspondent, "M. D.," states that I am not able to form a judgment, because I have seen Foster only twice, while he has seen him many times That I confess to a style of argument to which I am not accustomed. It I see that a horse is lame the first time I drive him it is not necessary to drive him every day for a month in order to put the fact beyond peradventure. If I catch a man in a palpable lie I am competent to assert his untratafulness without listening to his conversation for a year. Repeated interviews have nothing to do with the correctness of my judgment. "If a man cheats me once"it is his fault; if he does it twice it is my fault." I have seen Stade and Poster and know what they can do and also how they do it, and have no more money to

waste on their trickery.

Now, I do not wish to appear precipitate in this matter, and will make this proposition:—If Mr. Stade will permit me to take an ordinary double state to his house, place a piece of pencil in it and put it on the table—he may put his fingers on it, for the sake of the magnetism, or do anything except put it under the table where I can't see it—and will then cause to be made thereon a single mark three inches long, or to be written a single word, I will take back every aspersion I have cast on him and publicly acknowledge my error. So sure am I that this can't be done that I will make him a present of \$50 to accomplish such a result and acknowledge that I have been mistaken in him. I make this challenge with the hope that he will accept it and also with the hope that he may be successful, for if there is one desire of my heart stronger than any other it is to believe in this new theory, which in many respects is jull of comfort and consolation. tion:-If Mr. Stade will permit me to take an

which in many respects is full of comfort and consolution.

One word with regard to the proper state of
mind in which to visit a medium. If "M. D."
will allow me to say so, I think he makes certain
statements in respect to this which will not bear
the test of reason. He tells us that these mediums are sensitives and extremely subject to take
the mood of the sitter. If this be so, and I will
not at present deny it, then I solemniy affirm
that I was in the proper state of mind to be convinced. When I first went it was not as a sceptic.
All my prejudices and the general bias of my
mind were in favor of the medium. Mind you, I
was not in a condition to accept with unquestioning confidence everything that might come, but I
was perfectly willing, and even anxious to be convinced, if the testimony offered should be satisall my prejudices and the general bias of my mind were in favor of the medium. Mind you, I was not in a condition to accept with unquestioning confidence everything that might come, but I was perfectly willing, and even anxious to be convinced, if the testimony offered should be satisfactory and sufficient. Now, what more can he asked than this? "rest the spirits," is a good old biblical rule, and if the spirits could pass the test it would be enough. I will not require of modern Spiritualism any other test than that which every honest, truth loving man is bound to require of any new philosophy which presents itself for his acceptance. Woen the raps first came to the Fox girls they were bewildered and did not accept the new philosophy until they had subjected those raps to allsories of questioning. They did not become Spiritualists with the first rap that came. On the contrary, they scourify of agencles before they were write they soon the elevant of a strong that their supernatural origin. Were write they seem them selves, then, and theory of light, or of astronomy, is asserted, in the report state of mind for an investigator, in the report state of mind for an investigator and the same and in a sked to receive it he does so on the basis of indisputable facts. Now, I do not find fault with any man or woman in the world who has experienced these proofs for believing. I simply say that no such experiences have come to me, and that, therefore, I can't believe. Neither is my fain to be founded on another man's statement. If assert that I have been to the moon ide not expect any one to believe it unless he has been there himself. When you come to me and say, "I have seen the chairs me we and the table tip, therefore the spirits did it," I answer, who, that can't be, for I also have seen the chairs and table move, and it is should be perfectly willing to submit itself to all honorable tests, and if prive spirit, of my father really come and the spirit of my father really come. All it most a probable will be made and

A MEDIUM'S DEFENCE OF SLADE & CO. "A Medium" defends Messrs. Poster, Slade and Mansfield from the imputations of trickery and jugglery cast upon them by "An Inquirer" in last Sunday's HERALD, and insists that conditions are as necessary in the science of Spiritualism as in as necessary in the science of Spiritualism as in that of telegraphy or anything else. "An inquirer," he thinks, is one whose magnetism or conditional state is uniavorable to spirit manifestations, and he might not have "at the experiences that others have had. But his inability to obtain gratifying results does not prove that there is no treth in spiritual phenomena.